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ents sleep, children dream. Adam's rib is worse than the "grip." Marriage comes after love, like smoke after flame. The first wife is the maid, the second the mistress. The stepmother's child is fed twice. Hungry children don't play. A mother's tears are real tears.

On the whole, this selection gives a very good idea of the richness of Teutonic folk-thought about the activities of life, and makes very interesting reading.

A. F. C.

EAGLEHAWK AND CROW. A Study of the Australian Aborigines, including an Inquiry into their Origin and a Survey of Australian Languages. By JOHN MATHEW, M. A., B. D. London: David Nutt, 1899. Pp. xvi + 288.

This is a rather venturesome, though withal a very interesting volume. The thirteen chapters have the following headings: The Origin of the Australian Race; The Indigenes of Australia, Papuan; The Dravidian Element; The Malay Element; Distribution (of the population); Physical Characters of the Australians; Dwellings, Clothing, Implements, Food; Government; Laws, Institutions; Marriage, Man-Making, Mutilations, Burial Customs; Art, Corroborees; Sorcery, Superstitions, Religion; Australian Languages; Outlines of Grammar. Pages 208-272 are taken up by a comparative table of fifty-two word-lists, of which three are from the New Hebrides, two from Torres Strait, and five from Tasmania. The comparative table is preceded by a distribution-map and a list of authorities. A good index completes the book.

"Eaglehawk and Crow" is the expansion of an essay written in 1889, since which time the author has been a constant student of the Australian aborigines, while during his youth he was for a period of some seven years of station life in intimate touch with the Kabi tribe of Queensland. Hence his opinions on many of the questions concerning the aborigines, their condition, capacities, etc., are entitled to great respect. But in the fields of ethnology and comparative philology he does not appear to such advantage. The need for continued and thoroughly scientific study of the natives is apparent from the opinion expressed by the author (p. 92): "It seems very probable that, in Victoria and New South Wales at least, there will not be a single pure aboriginal surviving, fifty years hence." The influence of white colonists upon native customs and practices, in a direct and indirect way, has been considerable, and Mr. Mathew thinks that "all over Australia circumcision would probably have prevailed in time but for British settlement" (p. 120). In the description of the "man-making" ceremonies, the following item deserves emphasis (p. 118): "Various parties of blacks congregate at one spot, each party having several candidates for initiation. One party takes the boys out of one camp, the men there take boys out of the next, and so forth. The boys are never taken out for initiation by their own friends." The "message-sticks" of the Australian natives, according to Mr. Mathew, "are imitations of the old Malay practice, prevailing at least in Sumatra, of writing upon bamboo and rattan

canes" (p. 125). The rite of circumcision he attributes also to Sumatran immigrants. A good deal of Australian art he would trace to the same source, especially certain rock-paintings reproduced in figures 1-4. Considering how little we really know about Grey's pictures, the author's conclusion seems somewhat far-fetched, that "there has been an attempt to present pictorial fragments of Hindu mythology in the confused form which has been developed by naturalization in Sumatra" (p. 135). As other investigators have reported of other peoples, Mr. Mathew remarks that "the greatest bane of aboriginal life is sorcery," but the devout Christian is sometimes apt to magnify these things. From the fact that the eaglehawk and the crow figure so prominently in the mythology, tribal nomenclature, etc., of the Australian aborigines, the author evolves the theory that "the eaglehawk and crow represent two distinct races of men which once contested for the possession of Australia, — the taller, more powerful, and more fierce 'eaglehawk' race [Dravidian] overcoming and in places exterminating the weaker, more scantily equipped sable 'crows'" [Papuan]. Hence the name of the book. In Australia, according to Mr. Mathew, the order of races has been Papuan, Dravidian, Malay, whose coming and influence may in some fashion be compared with those of the Celt, Saxon, and Norman in Britain. The Tasmanians, now completely extinct, were "the lineal descendants of the primitive Australian race." On the whole, one feels that the author might have made a better book, and cherishes the hope that he will.

A. F. C.

COLLECTION DE VOYAGES ILLUSTRÉS. COMTE HENRI DE LA VAULX. VOYAGE EN PATAGONIE. Ouvrage contenant quarante illustrations d'après les photographies de l'auteur, et une carte hors texte. Préface de M. José Maria de Hérédia, de l'Académie Française. Paris : Hachette et Cie., 1901. Pp. xvi + 280.

An interesting account of travels in Patagonia (including Tierra del Fuego), in 1896-1897, the author having been commissioned by the Minister of Public Instruction to make anthropological and ethnographic researches in those parts of the globe. In making a collection of crania and skeletons of the Patagonian Indians Comte de la Vaulx noted that the bones were painted red, the custom being to exhume the remains some years after burial and re-inter them after having painted them (p. 21). From the discovery of calcined bones at Coui, in the arid plains south of the Rio Negro, it appears that the Indians once were accustomed to burn to death a sorcerer (*kalkou*), or any one who bewitched (*welkeufeu*) his neighbor (p. 78). About the Araucanian Indians, with whom he came specially into contact, the author has recorded many facts of value to the folk-lorist. With them, the daughter cannot speak to her mother in the presence of her husband, nor must mother-in-law and son-in-law look at each other (p. 97). "Music of the *toldos*" is the name given by the Indians to the curious noise made by the wind whistling about the guanaco-skins of which the tents are made (p. 101). The religious festival of the Indians is called *kamarouko*, and